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# Imprimatur,

Novemb. 4<sup>r</sup>  
1690.

*C. Alston, R. P. D. Henrico,*  
*Episc. Lond. à Sacris.*

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A  
**S E R M O N**  
Preach'd to the  
**Protestants**  
O F  
**I R E L A N D**

I N T H E  
**C I T Y** of **L O N D O N**,

At *St. Helens*, *Octob. 23. 1690.*

B E I N G  
The Day Appointed by Act of Parliament  
in **I R E L A N D**

F O R A N  
**Anniversary Thanksgiving**

For the Deliverance of the Protestants of that Kingdom, from the Bloody Massacre begun by the *Irish Papists* on the 23<sup>d</sup>. of *October*, 1641.

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By **R I C H A R D**, Lord Bishop of *Killala*.

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*Printed at the Earnest Request of many of the Gentry of Ireland.*

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**L O N D O N**: Printed for *Robert Clavel*, at the *Peacock* in *St. Paul's Church-yard*. 1691.

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## 2 CHRON. xxviii. 9.

*Behold, because the Lord God of your Fathers was wroth with Judah, he hath delivered them into your hands : and ye have slain them in a rage that reacheth up to Heaven.*

**W**HEN the Royal Tribe of Judah did highly offend and displease Almighty God; when the many signal Mercies and Favours which he had bestowed upon them, could not oblige them to obey his Laws, and keep his Commandments, he afflicts them with many, and great Judgments, to see if that could reduce them to Obedience. He had long waited for their Conversion; and sent his Prophets early and late to admonish and forewarn them of their danger : He courted and allur'd them with Temporal Blessings; and promised them a perpetual continuance of his Favour. But when all these Methods proved ineffectual, and nothing could work upon them; he then show'd down the Vials of his Wrath and Indignation. Beside their great and deserved Sufferings mentioned in other places, this Chapter tells you, that God delivered them into the Hands of a Foreign Prince, who smote them, and carried a vast Multitude of them Prisoners to *Damascus*.

This was a very great and a heavy Punishment, to be forced from their plentiful Habitations; to live in Exile and Bondage; poor, and unpitied; groaning with the weight of their uneasie Chains; and languishing in dark and loathsome Dungeons : But when even this could have no influence

Verse 6.

ence upon them, he afflicts them with a Domestick and Intestine War : Their own Brethren rose up against them, and cruelly slaughter'd a Hundred and twenty Thousand in one day, who were all Valiant Men. A sad and dismal sight, to see so many weltring in their blood ! The Great-est and most Honourable Courtiers were then also kill'd ; and Two Hundred Thousand Women and Children were led Captives to *Samaria*. Thus dangerous and fatal is it to provoke and incense the Lord.

Psal. 55. 13.

This Punishment did far exceed the other : The Wounds which we receive from a Friend's Sword, are most painful and tormenting. *David* says, *Had it been an Enemy, I could have born it ; but it was thou mine equal and acquaintance.*

Verse 15.

The Laws of God and Nature are more violated by Domestick Feuds and Treasons, than by Forreign Quarrels and Invasions : And none more rigid and unmerciful than those of our own House and Country. This was evidently seen in the Cruelties of the Men of *Israel* ; who not only kill'd such a prodigious number of their Brethren, and took much Spoil from them, but brought away many Thousands of them and their Children naked and barefoot, feeble and wounded, to be their Bondmen and Vassals : And so merciless and severe were they in all respects, that a Prophet is sent to reprove and rebuke them ; who, with undaunted Courage stands at the head of their bloody Troops, and cries out, *Behold, because the Lord God of your Fathers was wroth with Judah, he hath delivered them into your hands ; and ye have slain them in a rage that reacheth up to Heaven:* In which you may observe,

- I. *First*, God's delivering the men of *Judah* into the hands of the men of *Israel*.
- II. *Secondly*, The Reason of it : because he was wroth with them.

*Thirdly*,

*Thirdly*, The Prophet's Reproof of the Cruelty of the Men of *Israel*, for slaying their Brethren with a Rage that reached up to Heaven. III.

*First*, God's delivering the Men of *Judah* into the hands of the Men of *Israel*. The whole Scripture doth abundantly declare how merciful and gracious God is, how slow to anger, and how unwilling to punish: But when his Mercies are slighted, his Favours rejected, and all his Invitations and Threatnings are vilified and contemned, he then exerts his Power, his Veracity and Justice, and makes himself terrible to the Children of Men, by throwing down his Judgments upon them. I.

Here you see, the Men of *Judah* were given up: That Tribe, which was to be eternally famous by our Saviour's Birth, that very Tribe did he suffer to be thus severely punished. Whence, 'tis evident, that God exempts none, but whosoever sins shall be punished. That Nation, or Family that offends God, and runs into open Hostility against him, shall suffer. If he spared not *Judah*, none must hope for Pardon and Immunity. And if you search the Divine Annals, you'll find, that when-ever they wallowed in Sin, and slept in security, then did God rouse them with the noise of War, and brought Devastations and Desolations upon them: He surrounded them with Enemies on every side, and did by them lash them in, when they ran into Rebellion against him.

And if he used them thus; if he spared not the Natural Branches, take heed lest he spare not you; for thus will he deal with all who will not be reformed: He will withdraw his Protection, and leave them to themselves, and let their Enemies invade their Houses, and ruine their Country; of which, the many Conquests in *Judea*, and the Dispersion of their Tribes over all the Earth, is a remarkable and dreadful Example.

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Pfal. 34 7.

The *Psalmist* tells us, *The Angel of the Lord encampeth round about them that fear him, and delivereth them* : But they who will not fear him, shall have no such ministration and attendance : Their Guardian-Angels remove, as they did from the Temple, before *Titus* sack'd *Jerusalem* ; when (as *Josephus* and *Eusebius* tell us ) a Voice was heard, *Let us depart hence* ; and they were left to themselves, and lay open to the Assaults of their Enemies, and were then soon ruin'd and scatter'd up and down the World, near two Millions of them being destroyed in four Years ; Eleven Hundred Thousand fell in the City, Ninety Seven Thousand were taken Prisoners, and Thirty of them were sold for a Penny. Thus lamentable and dreadful is the Condition of that People who are forsaken of the Lord, who are left void and destitute of his Protection : *I will forsake them and hide my face from them, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not amongst us ?* Deut. 31. 17.

Beware then of driving God away from you ; where he withdraws and absents himself, no good thing can continue : While we are his People, he will be our God, but no longer. If we renounce our Allegiance to a Mortal Prince, he'll soon withhold his Favours from us, and Correct us according to the nature of our Crimes : And shall we expect to go free, when we violate our Loyalty and Homage to Almighty God ? That were inconsistent with his Justice ; for being a just Judge, he must Punish and give Sentence, *Amos* 3. 2. And he declares his Resolutions of punishing them this way, *Lev.* 26. 17. *Ye shall be slain before your enemies ; they that hate you shall reign over you, and ye shall flee when none pursue.*

Many other such grievous Comminations are in his Word, which were exactly fulfill'd ; God making them a Prey to their Enemies, and scattering them up and down the

the Earth. And still you may observe, the Scripture says, God gave them up: God caused them to be smitten: As in the Text you are told, *God delivered Judah into the hands of the Israelites*; which teacheth us two things:

*First*, That without God's permission, our Enemies can have no power over us. 'Tis when he forsakes, when he delivers us up, that our Enemies overcome us; till he consent, they cannot move: till by sin we forfeit our Right to his Protection, we need not fear; which shews us our comfort and security, and may arm us against diffidence and distrust; for though they long to destroy us, though they gnash at us with their Teeth, and thirst after our Blood, they cannot hurt us, till God permit them. He restrains them by his power, and keeps us under the hollow of his hand. 1.

*Secondly*, It shews us, that whatever Judgments happen to a People, God sends, or permits them: 'Tis he that *makes peace, and creates our evil*; our Calamities of War, Pestilence, or Famine, as Interpreters render it. And the *Psalmist* tells us, 'Tis he that *makes desolations in the earth*. And what Judgments fall upon us, come from him, as a just Retribution of our Wickedness. He makes use of several Rods to Correct us; now Foreign Invasions, then Domestick Rebellions; he suffers our Neighbours to rise up, and destroy us; and owns himself the Avenger of Iniquity, nor will he lose the Glory of the greatest Executions; for *Vengeance is his, and he will repay it*. 2.

Such Acts are the outward signs and demonstrations of his Justice and Omniscience; and our sighs and groans in Adversity contribute to his Honour, as well as our Praises and Thanksgivings in Prosperity. The shrieks and cries of the Damned in Hell bring Glory to him, as well as the Anthems and Hallelujahs of the Saints in Heaven: *for shall not the Judge of all the earth do right?* His Justice should be conspicuous to all the World, and the most punitive effects thereof Isa. 45. 7.  
Eret. Pisc.  
Psalm. 46. 8.  
Rom. 12. 19.  
Gen. 18. 25.



Ila. 26. 9.

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Punish

thereof, are for his Honour, and tend to our benefit and advantage. They make us acknowledge his Power, and fear his Wrath; and own, with the *Psalmist*, that there is a God which judgeth in the earth, *Psal. 58. 11*. They make us turn to him with Sorrow and Repentance, with Reformation and Amendment: *And when his Judgments are in the earth, we will learn Righteousness. Nunquam Dei meminerint, nisi dum in malis fuerint*, says *Lactantius*. We seldom remember God as we ought, but when his hand lies heavy upon us, and presses us down fore; so that for the vindication of his own Honour, and for our good, 'tis necessary we should be punish'd and chastis'd.

'Tis true, all his Corrections are not out of Anger, some proceed from his Love, and are sent as Antidotes to prevent sin, and improve our Graces; to draw us nearer to him, and increase our dependance upon him; to know him and our selves better; to discern our Frailties and Weakness, to wean our hearts from this vain and transitory World, to give us a clear sight and sence of our Offences; to make us Presidents of Courage and Constancy unto others, and to manifest his own Glory in our Deliverance.

And such, I hope, are those which we now suffer: And therefore beware how you censure those who groan under the sharpest Tryals, and most grievous Calamities; for in all Ages of the World, the holiest Persons have gone through much Tribulation to the Kingdom of Heaven. Not to mention the Sufferings of the Patriarchs and Prophets, do but see what happened to the Disciples and Followers of the Holy Jesus. Was not St. *Matthew* Martyr'd in *Æthiopia*, St. *Mark* burnt, St. *Luke* hanged, and St. *John* thrown into a Cauldron of Oyl? Was not St. *Peter* crucified, and St. *Paul* beheaded? And were not the rest put to various and cruel Deaths? And it would grate your Ears, and make your Hearts tremble to hear the Tortures of Christians in the Ten Persecutions. *They slew them in*

*a rage that reached up to Heaven.* Severus ordered that none of them should be left alive in all his Territories : And Nicephorus tells us, we may as well count the Grains of Sand, as the Names of all that were Martyred under the Inhumane Decius : And in all Ages since, the best Christians have undergone great Tryals and Afflictions.

So that you must be very cautious how you judge of the Sufferings of Kingdoms, of Families, and Individual Persons : You must not think their Calamities are always sent for the Punishment of some grievous sin ; and that the greatest Sufferers are the greatest Offenders : God having many other Ends and Reasons for visiting us with Afflictions ; and they are Marks and Tokens of his Love, his Fatherly Care and Protection, and of our Filiation and Adoption, as well as of his Wrath and Displeasure : *For whom the Lord loveth, he chasteneth ; and scourgeth every Son whom he receiveth.* Heb. 12. 6.

But we must also know, that Judgments do often proceed from his Wrath, and are the just Punishments of sin : and therefore in publick or private Calamities, we should search and examine our own Hearts, and see, with Job, why God contendeth with us ; and repent and bewail our sins, and resolve upon uniform Obedience for the future : We should give Glory to God, and take shame and confusion of face to our selves, and own our Sufferings to be far less then we deserve, and say, *The Lord is righteous in all his ways, and holy in all his works.* Psal. 145. 17.

And let us never imagine they fall upon us by meer Accident, or Chance : *For affliction ariseth not out of the dust, nor trouble out of the mire.* We cannot perish but by his knowledge, consent, or permission : His Judgments are the just and usual effects and consequents of our sin, and are generally sent either to punish us for it, or to

keep us from committing it : And therefore in National or particular Judgments, let us still look at that great Hand from whence they come , and humble our selves under it, and be dumb because God does it. The Text tells you, He deliver'd *Judah* into the Hands of their Enemies: If he had not done so, they could not have destroy'd them: And it also gives you the Reason of it, which is the *second thing* to be considered.

2. *Secondly, He was wroth with them* : Because he was angry with them, he deliver'd them to their Tormentors. The *Israelites* could not arrogate this Victory to themselves : It was not their Innocency, or their Merit which obtained it, for they were sinners as well as the men of *Judah*, as the Prophet tells them in the next Verse ; but they were the sins of the men of *Judah* which occasioned it ; *because they had forsaken the Lord God of their Fathers, Pekah slew in one day an hundred and twenty thousand.* It was their sin of forsaking God which gave their Enemies that mighty Conquest and Success : 'Twas that which enabled them to subdue so many stout men at one time.

Verse 6.

Psal. 119. 120.

Whence observe , That neither Courage nor Conduct, Strength nor Magnanimity, can withstand the Power and Will of God ; there is no resisting his Almighty Arm , when he is provoked by our sins. 'Tis said , *When the Lion roars, all the Beasts of the Forest tremble* : And well may poor Mortals quake when God is angry. A due consideration of his Power and our own Guilt, may fill the stoutest Heart with Dread and Terror. *David*, though a man of invincible Courage, cries out , *My flesh trembleth for fear of thee ; and I am afraid of thy Judgments.* He knew God could afflict him with Spiritual, Temporal, and Eternal Judgments ; the apprehension of which did so terrifie him, that he could neither sleep



sleep nor speak. *Psal. 77: 4. Thou keepest me waking, and I am astonished; I am so troubled that I cannot speak.* And he gives the Reason of this in the next Verse; *I have consider'd the days of Old, the years of ancient times: or the eternal years,* as the *Septuagint* renders it.

'Tis a dangerous thing to provoke a God who is armed and invested with such Power; it is not safe to stir up his Anger and Wrath: For as *David* tells you, *Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath.* And the Epithets, *Hot, Great, Fierce Burning,* and *Smoaking,* are generally added to the Anger of God in Scripture, to shew the great danger of exciting his wrath, and the difficulty of resisting it, and defending our selves against the fatal consequences of it, when 'tis once kindled: *It being,* as the Apostle says, *a fearful thing to fall into the hands of the living God.* Psal. 90. 11. Heb. 10. 31.

What vast Armies have been defeated, what flourishing Cities have been consumed, what Noble Countries have been laid waste in his Anger, you may at large see in Scripture. All the Elements are at his Command, and can destroy us when he pleases. The Earth, the Sea, and even Hell it self have opened their voracious mouths, and swallowed down numbers in his wrath. Angels have come from Heaven, and slain whole Armies at a time. If one of those powerful Spirits could slay 185000 in a Night, (as one did in the Army of *Sennacherib*) what can the whole Host of Heaven do, when God is enraged against us?

Observe therefore the Advice of *Moses,* and fear the Lord thy God, and serve him; lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. How soon did he make it open, and swallow down *Corah* and his Confederates? And did he not rain down Fire and Brimstone from Heaven upon *Sodom*

*Sodom and Gomorrha*? Which with many other sudden Judgments in Holy Writ, may terrifie us from incurring his Indignation. Remember also what he did to his own People of *Israel*, whom he brought through the Red Sea, and fed with Manna in the Wilderness; and dread the like Executions of his Vengeance, and seriously conclude, *That except ye repent, ye shall all likewise perish.*

Compare your sins with theirs, and you will soon find that yon have reason to fear as great, and as heavy strokes; for sin was never more openly committed, and all sorts of Impiety did never more abound, than they have done of late years in these Nations. The Records of God's former Punishments have had little Operation upon these Kingdoms. And we, alas! who are now met together, may with shame and sorrow confess, that the dreadful Judgment, which we this day commemorate, did not Reform us: And therefore God hath justly punished us again, in delivering us into the hands of our Enemies; who, but for the Terror of the *English* Arms, would, in all probability, have slain us, as the *Israelites* did the men of *Judah*, with a rage that would have reached up to Heaven: Which is the *Third* thing in the Text to be discours'd on.

3. *Thirdly*, Their cruel usage of the men of *Judah*, in slaying them with a rage that reached up to Heaven.

When once God gives up a People to be punish'd, the Devil instigates the Executioners to do it with all possible Malice and Inveteracy. They gratifie their revengeful Appetite at such times; their Ambition and Rigour increase with their Power: They throw off all sentiments of Humanity, and are pleas'd with those Tragical Spectacles, which Nature shrinks at, and abhors. Thus did *Adonibezek* cut off the Thumbs and great Toes of seventy Kings, and made them

then feed at his feet, and eat the crumbs which fell from his Table. *Sesostris*, King of *Egypt*, was of the same cruel Temper : He delighted to hear the Kings whom he had conquered, groan as they drew his Chariot. And did not *Lyfimachus* laugh to see *Telephorus*, whose Ears and Nose, and Lips he had cut off, bemoan himself in his tormenting Cage ? in which he barbarously expos'd him to be seen, as some strange Creature. The like might I tell you of *Cyrus* and *Cambyfes*, of *Nero* and *Caligula*, of *Domitian* and *Decius* : But how remarkably did God punish these, and many other cruel Men ? Did not *Cambyfes*, who murdered his Wife and his Brother, and slaughtered his Nobility for nothing ; and cut off all the *Syrians* Noses, fall by his own Sword, and his merciless Army eat one another in *Æthiopia* ?

As they did to others, so did God require them : He abhors their Tyranny, and insatiable thirst after Blood : And his permitting them to punish others, will not acquit their Spight and Malice, their Rancour and Spleen, their Rage and Cruelty in doing of it. These are sins which proceed from their own corrupt Nature, their perverse Will and free Choice, and not from any inevitable Necessity, or irresistible Force imposed upon them by Almighty God. *He tempteth not any man to sin*, saith St. James 1. 13: *James*. He being Holy, Just, and Perfect, cannot seduce man to that which is sinful, and concur in the evil of his Actions. He withdraws his Grace, which softens and restrains the Heart ; and for want thereof, the Heart is hardened, as the Earth is by the Sun, when its softning moisture is exhaled and drawn up by it : And leaving Man to himself thus hardned, he is then drawn away with his own Lusts, and chooseth, wills, and commits sin, for which he is justly accountable. And such mens malicious and revengeful Acts are highly offensive and displeasing unto God,

Lam. 3. 33.

God, for which he does often most severely punish them. They are contrary to his Nature, *who doth not afflict willingly, nor grieve the Children of men.* He never strikes but when he is forc'd; and therefore all delight in Cruelty must be most odious unto him.

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If an Executioner, instead of striking off a man's Head, should cut and mangle all his Body, and put him to much greater pain and torture than the Judge decreed, he is justly blam'd and punish'd. Here the just Judge of Heaven is angry with the bloody *Israelites*, for their severe usage of poor *Judah*, and sends his Prophet to acquaint them with his Resentments of their Barbarity, who undauntedly tells them of their sin, and denounces the fierce wrath of the Lord against them. He did not fear what they could do unto him, neither must we dread any in publishing the Commands of God: We must cry aloud, and spare not, and imitate this zealous Prophet, in reproving the Tyranny and Oppression of bloody Men. He did not lessen their Outrages, but upbraids them for exceeding their Commission, in slaying them with a Rage that reached up to Heaven. *Ad Cælos pertigit, inde in se vindictam excitans.* Their great and unreasonable Rage which they executed with so much severity and delight, cry'd loud in Heaven, and made God punish them afterward. They should not have been so severe to their own Brethren, nor took such pleasure and satisfaction in their Punishment. God in Judgment remembers Mercy; and though he would humble his own People, and bring them low, he would not have them quite destroy'd.

But so fierce and outrageous are the Enemies of his Children, that instead of going, they run to destroy them; they thirst after their Blood, and, like the Horse-leech, burst ere they are satisfied. No less than an Ocean of Blood could sate the greedy Appetite of these Devourers;

a hundred and twenty Thousand Victims must be Sacrific'd to their Malice.

By which you see what a heavy Judgment it is to fall into the hands of inveterate Adversaries. Well did *David* choose, when he sinned in Numbring the People, to receive his Punishment from God's own hand: For, as *Solomon* tells you, *the tender mercies of the wicked are cruel*. Nothing but the height of Rage and Fury can be expected from them.

Of this all Ages have given us many and sad Examples: but none more than that in which this monstrous and unparalleled Cruelty was acted, which we this day are commanded by the Law of our Nation to commemorate. For when God was wroth with us for our sins, he suffered the *Irish Papists* to rise up against us, and slay many Thousands in a Rage that reached up to Heaven. Which horrid Fact, seeing they are grown so impudent and audacious to deny, and in their Pamphlets pretend there was only a little Commotion, and but some few kill'd; and that the Protestants were the first Aggressors: I shall (as I have been desired) to undeceive you that are strangers, and for the just Vindication of the *English*, take the usual Liberty allow'd to Preachers on these Occasions, and shew you how their Rebellion began, who chiefly contriv'd it, and what cruel Actions they committed; by which you will soon perceive that they imitated these men in my Text, and slew their Brethren in a Rage that reached up to Heaven.

The unhappy Natives of that Country having lived long in a blind Obedience and Vassalage to the Church of *Rome*; and believing the Pope Infallible, would not doubt the truth of what his *Janizaries*, the Jesuits, did suggest unto them. Whatever any of their Clergy affirms Lawful, did then, and does still pass among the Vulgar for



Catholick Doctrine; and no Oracle more unquestionable than their Assertions. *Sic credit Ecclesia* weighs down the Balance of Religion and Loyalty, let the Doctrine be never so contrary to the Laws of God and Nature.

Being thus ignorant and credulous, and wholly devoted to follow the Advice of their Clergy, they ran into Rebellion in the Year 1641. being instigated thereunto by their Church-men, who having plotted the Mischief abroad, came over in Shoals the Year before, as was well known to Men of Wisdom and Observation then living, and very apparent from the Intelligence King *Charles* the First then had from his Ambassadors in *Spain*, and other Countries; of which he gave timely Notice to his Justices.

These grand Incendiaries dispersing themselves throughout the Kingdom, and removing the Native Clergy of the *Pale* into remoter Parts of the Land, and placing men out of *Ulster* and *Connaught*, of more fierce and bloody Principles there, they blew up the Trumpet every where to rise in Arms; branding us and our Religion with the blackest Calumnies, and most falsely telling the People, they were a Free Nation, and had no dependance upon *England*, and should therefore strive to recover their Ancient Rights, and be no longer Subject to an Heretical Prince. I say, most falsely did they suggest, that *Ireland* was a Free Nation, when they cannot but own that it was Conquer'd some hundreds of Years since. In which case *Grotius* tells us, *Jurè Gentium non tantum is qui ex iusta causâ bellum gerit, sed & quisvis in bello solenni, & sine fine, modoque Dominus fit eorum quæ ex Hoste eripit.* Not only he that wages War in a Just Cause, but every Man in a Solemn War, is Lord and owner of what he takes from the Enemy. *Xenophon* calls it an Everlasting Law with all Men. And *Aristotle* says, The Law of Nations,

*De jure bel.  
lib. 3. c. 6.*

Nations, as by an Universal Agreement, had ordained, That the Conqueror should enjoy what he Conquers; it being a general Rule, *Quæ ex Hostibus capiuntur, Jure Gentium, statim capientium fiunt.* Whatever is taken from the Enemy, is, by the Law of Nations, his who takes it.

If so, then certainly *Ireland* belongs to the Crown of *England*. For, not to insist upon King *Arthur's* Claim, when he summoned their Petit Princes to appear before him here, and own their Subjection to him. Or upon *Cambien*. King *Edgar's* Conquest, who subdued *Dublin*, and the greatest part of the Kingdom, and made them acknowledge his Sovereignty over them. We all know that King *Henry* the Second reduc'd them to Obedience above Five *Giral. Cambr.* Hundred Years ago; and Charters of Submission to him were voluntarily signed and delivered by the seven Kings of the Country, and transmitted to *Rome*, which were confirmed by a Bull from Pope *Adrian*, and by the delivery of a Ring, in token of his Investiture; to which both Clergy and Laity did consent, and swore Homage and Fidelity to him in a Publick Convention at \* *Lismore*, where the Laws of *England* were also thankfully received, and they all sworn to observe them: and afterward he gave it to his Son *John*, and the Pope confirmed it. And in the Synod at *Cashell*, they did unanimously, before *Christianus*, President thereof, acknowledge the King's Ancient Right to *Ireland*; and enjoyn'd all to be subject unto him. And there, and at ano-

They submitted to *Henry* the Second, to King *John*, to *Richard* the Second, and to *Henry* the Eighth, and their Submissions were sworn to, signed, and recorded; yet did they still Rebel as soon as they had Opportunity. And though *Ortal* did in his Letters style *Richard* the Second his King, and perpetual Lord of *Ireland*, and in the Instrument of his Submission used these words; *Ego Nilanus Ortal, tam pro meipso, quam pro filiis meis, & tota Natione mea, & pro omnibus subditis meis, devotio Ligens homo vester, &c.* Yet did he run into Rebellion again, and committed great slaughters. By which they in those days, and their Posterity since, have verified the Prophecy which *Giral. Cambr.* mentions, That after the first Invasion of the *English*; they should spend many Ages in frequent Conflicts, Battels, and Murders, and that almost all the *English* should be driven out of *Ireland*, &c.

\* *Mat. Paris. Giral. Cambr.*

Collection of  
Statutes.

ther General Synod held at *Armagh*, they order'd and decreed, That the Church of *Ireland* should observe all Divine Offices that the Church of *England* did; and there also was the King's lawful Right again confess'd, and submitted unto: and for Four hundred years after it was called the King's Land of *Ireland*; and, by many Acts of Parliament, declared to be appending and belonging, and knit unto *England*.

So was it in the Reign of King *Henry* the Eighth, when, by the States of the Realm, he was declared King thereof. And 11 of Queen *Eliz.* her Title to that Kingdom is recogniz'd in Parliament, and declar'd to be very Ancient, and derived from *Gurmund* (Son of *Belin*, King of *Brittain*) Lord of *Bayon* in *Spain*: some of whole Subjects he permitted to live in that Island, and sent Guides with them to settle them in it; who, with their Posterity, ought therefore to be subject unto *England*, as the Inhabitants of the *English* Plantations in *America* now are.

But though the Title of *England* to that Kingdom be so clear, so very ancient and just, yet they have openly rebell'd five times in less than fourscore years, beginning in the Year 1567. Two other Rebellions were also contriv'd and resolv'd on within that space, to which they had Promises of Foreign Aid; but were, by God's Providence, discover'd and prevented: beside that intended, and begun by three of their Principal Cities in the beginning of King *James's* Reign. So very prone and apt they have always been to Rebel upon the Accession of Princes to the Throne; or when *England* was engag'd in Wars, either Domestick or Forreign.

And the like opportunity they made use of in the late unhappy War, violating all Laws of God, Nature, and Nations; and throwing off their Allegiance to their undoubted Sovereign, as soon as the Troubles began in this King-



Kingdom. To which Wickedness their Clergy, of all sorts, did then seduce them, telling them, That Faith was not to be kept with Hereticks; That the Pope, being God's Vicar, *Pro-Deus*, as *Mart. Azpilcueta* calls him, had Power to depose Heretical Princes; and that they would do God and the Church good Service in killing Hereticks. Upon which they ran furiously to commit those horrid Acts which they thought meritorious. And so cunningly did they draw Arguments from Religion, Honour, and Profit, that they made the *English Pale* break out, which neither the Pope's Bulls, nor the Declarations of the Divines of *Salamanca* and *Valedolid* could instigate them unto in the Reign of *Queen Elizabeth*.

But now they had better digested the Romish Tenets; and the Priests appear'd every where in the Head of their Troops, and in sharp and bloody Oratory animated them to go on.

What the Jesuits had wrote was become Canonical; and the Actions of others were now to be imitated. Why should not they be as blindly Zealous, as any of their Religion had been? They knew the *Merindolians* and *Casabrians* were murder'd for their Aversion to the Romish Religion: that *Alphonsus Diazus* came, in great Zeal from *Rome*, and kill'd his own Brother in *Germany*, for being a Protestant. They had heard how many had been martyr'd here, in the Reign of *Queen Mary*; and what numbers the Duke *de Alva* had executed in the *Netherlands*. The Massacre of *Paris* was fresh in their memory; where, and in other parts of *France*, the French King boasted in his Letters to the Pope, that he had cut off 70000 Hereticks; for which there were solemn Processions at *Rome*, and a Jubilee granted to all Christendom by the Pope; who, by Cardinal *Ursinus*, gave thanks to the French King for that good Service, and desir'd him to go on,

on, and extirpate Heresie out of his Kingdoms. They knew the many Plots and Confederacies against Queen Elizabeth and King James; and how some of those monstrous Parricides gloried in their Sin, at their Execution.

De Reg. l. 6.  
c. 6.

Lib. 6. c. 3. & 6.

De Cler. lib. 1.  
c. 29.

De Pont. l. 3.  
c. 7.

Bleeding  
Iphigenia.

And beside these bloody Examples, they had the Authority of their Learned Writers for the lawfulness of such Actions. Mariana had told them, *That if the Prince wont be advis'd, they may take up Arms against him; and if nothing else will do, they may kill him.* And Emanuel Sa had said, *When once he is Excommunicated, the People, who have sworn Allegiance to him, may depose him; and any one may be his Executioner.* And Suarez had encourag'd them to it likewise; telling them, *If Subjects were once absolv'd from their Oaths, they might rise up against their Natural Prince, and kill him.* And their great Cardinal Bellarmine left them also many rebellious Instructions, too tedious to relate; and said, *That all agree, that if the King be Tyrannical, or Heretical, he may, and ought to be deprived of his Kingdom:* Nay, he adds, to prevent an Objection, *Si hoc minus factum sit priscis temporibus, causa est, quia deerant vires:* though he could not but know that Tertullian and St. Austin tell us the quite contrary.

But these Modern Authors having said otherwise, their Authority did soon prevail; and having both Precedents and Commands for such horrid Acts, they took up Arms, and committed the most execrable Villanies that ever any Mortal read, or heard of: Some of their chief Prelates and greatest Clergy-men being their Officers and Commanders; and others writing and preaching in defence of their Wickedness. I might name many; but shall only tell you, that their Bishop of Ferns calls it a *just War*; and says, *They were forced to take Arms to avoid their own Destruction, and in the necessary Defence of their Estates and Religion.* And how much he, and the rest of their Bishops, opposed the

the Cessation, is notoriously known : and did not Father *Molief* cause them (contrary to the Law of Arms) to tear the Heralds Coat, who proclaim'd the Peace at *Lymerick* ; for which he had Thanks from the *Nuncio*, and the Apostolick Benediction ? And were not all Excommunicated who adhered to that Peace ? I could trace them from place to place, and shew you how vigorous and active they were in all parts of the Kingdom : But I hasten.

You see, by their Books and Practices, they hold it lawful to extirpate Protestant Kings and their Subjects : and, while they retain such Principles, what Safety can we expect ? What Protestant Prince and Country is not in danger ? What may they not fear, when the Fathers of their Church, who should restrain them from such horrid Murthers, do, by Precept and Example, prompt them unto them, and justify them by Religious Arguments ?

And if their People may be absolv'd from their Oaths of Allegiance, as the Duke of *Suevia* was by *Gregory* the Seventh from his Oath to the Emperour *Henry* the Fourth, and the English, by Pope *Pius*, in the Reign of Queen *Elizabeth*, how can Princes besecure ? And while they allow of Equivocating and Mental Reservations in taking of Oaths, to what purpose are they administred ? And while they hold that the Commands of their Superiours must be observ'd, as the Command and Will of God, there is little likelihood of Peace hereafter : Nor need we wonder at former Conspiracies, the Clergy having such power over their Consciences, and holding such Principles, and approving of such Actions ; on both which I might abundantly enlarge. But having shew'd you how this Rebellion began, upon what Principles, and at whose Instigation, what could follow, but the greatest Cruelty that could be committed ? Of which you expect some Relation and particular Instances also this Day.

But

But alas ! what Heart can think of it ; what Tongue can express it without great Emotion and Concern ? The very remembrance of it strikes Dread and Terror into my Soul. For being thus instructed, and enraged by the Jesuits, Priests, and Fryars, ( as the Act of Parliament for the Observation of this Day tells you,) they began a most cruel, bloody, and unnatural Rebellion, resolving to destroy both Church and State, and cut off all the Protestants that would not joyn with them in their Superstitious and Idolatrous Worship. To effect which, they rose this day in all Parts of the Nation, running, like Furies, up and down, breathing forth nothing but Death, and finding no delight but in Slaughter ; their Hands reeking with Blood, and their Swords and Skeins dull'd and rebated with hewing Christians in pieces ; their Zeal hurrying them into the greatest Violations of Religion and Humanity that ever the Sun beheld.

They fully verified this Text in the greatness of their Rage, and spared but few whom they could kill. Grey hairs were no protection to the Aged ; neither could Beauty or Youth find any Mercy from them ; and even Innocency it self could not save the sucking Infants from being tossed on their Pikes, and hung on Tenterhooks. It was Crime enough in those poor Souls to be born of Protestant Parents. Some tender Virgins fled in Frost and Snow to the Woods and Deserts ; and when sharp Hunger drove them out of those doleful Solitudes, they were catch'd, and made a Prey to their Bestial Desires ; their Shrieks and Tears could no way move them to pity ; and when by force they had satisfied their Lust, they murder'd the very Persons they had embrac'd.

Hanging and drowning were Acts of Mercy among them ; for they kill'd Men by degrees, as the Tyrant *Caligula* did, that they might feel themselves dye, tying one naked

In the Castle  
of Morogban.

to

to a Table, and giving him a Gash at every Health they drank, until his whole Body was one continued wound. Nor were their Women less cruel to their own Sex, bar-<sup>Bp. Maxwell's Examination.</sup> barously killing the Protestant Women; and even their Children (as if they had suck'd in ferity with their Milk) murdering the Protestants Children. And a Youth, not<sup>Examination of Adam Clow.</sup> above fourteen years of Age, slew fifteen men, being disarm'd, and in the Stocks: and another, about twelve, kill'd two Women and one Man at the Siege of *Agber*.

They brake the Back-bone of a young man, and would not kill him, but remov'd him from place to place, to eat the Grass of the Field; and roasted Mr. *Watson* alive, after they had cut off some pieces of his flesh. They rip't<sup>Exam. of Phil. Taylor and John Wisdom.</sup> up the Bellies of Women, and cast their Children to the Swine, who eat them; and some were delivered of Children while they were hanging. They made a man drunk,<sup>Exam. of Alex. Creighton, Ch. Campbell, and Geo. Cottingham Clerk.</sup> and then hang'd him. They forc'd others to Mass, gave them the Sacrament, and then murder'd them; saying, *It was no sin to kill Protestants, for they were all damn'd already.*

Nay, their Cruelty did extend to the very Cattel of the English, cutting pieces out of them alive; in which Torment they liv'd some days, roaring about the Fields.<sup>Bp. Maxwell's Examination.</sup>

They compell'd some to tread on the Holy Bible, cursing it in a horrid manner, and saying, *It had bred all the quarrel.* They also burnt some Bibles, and said, *It was Hell-fire that burnt; and wish'd they had all the Bibles in Christendom to burn with them.* And they triumph'd and rejoyc'd in the numbers they had kill'd, saying, *The Devil was beholding to them for sending him so many Souls to Hell.*<sup>Exam. of Ed. Slack, Rog. Holland, and Mr. Dean. Exam. of John Wisdom, Phil. Taylor, and Marg. Drakes.</sup>

But their Rage against the Clergy was such, as I am not able to relate, nor could you, without Horrour and Amazement, hear it. And the barbarous usage of one of

D

their

<sup>Mr Harcourt's Martyrology.</sup>



Mrs. *Smithson*. their Wives is not to be nam'd among Christians. They drown'd and burnt great numbers, and laugh'd at their Cries and Lamentations; and took pleasure to hear Men speak, as they buried them alive in Ditches. They tried whether a Man's Guts or a Dogs were longest; and made Candles of a Man's grease in the County of *Tyrone*, and did many other things which Nature loaths, and Humanity abhors: as may be at large seen in the Examinations taken upon Oath, by a late eminent and learned Prelate, with seven other Reverend Divines, and in other Books writ on this Tragical Subject, to which I refer you: and in them you will see, that *Piso's* Head never afforded more pleasure to the inhumane *Otho*, than the dead Carcasses of Protestants did to those men. A quick death was the only favour, and the greatest Act of Humanity to be expected at their Hands: but alas! even that was sometimes deny'd, though most earnestly desired by those whom they had grievously wounded.

Exam. of *An-  
tho. Stratford*.  
Abstract of  
*Irish Massac-  
res*.

Bp. of *Meath*.

Dr. *Jones's* Re-  
monstrance.

Mr. *Harcourt's*  
Remonstrance

Sir *John Tem-  
ple's* Hist.

Dr. *Borlases*  
Hist.

The whole Kingdom was an *Aceldema*, and nothing but Sighs and Groans were heard throughout the Land. When *Titus* saw *Jerusalem* in flames, and *Marcellus* beheld *Syracusa* burning, their Words and Tears did testify their trouble and concern, though Enemies, for the destruction of those Noble Places; but these men sung, with *Nero*, while they burnt our Cities, demolished our Churches, and buried those Sacred Fabricks in their own Ruins, because they had been us'd by Hereticks.

Exam. of *Mar-  
Woods, Tho.  
Hewitson, and  
Rob. Collins*.

All the Country was in a flame. The Towns were filled with the Blood of the Inhabitants; and the Bodies left in many places to be devoured by the Fowls of the Air. Nay, they violated the very Sepulchres of the Dead, dug up their Bodies, and threw them into the Sea, or into the Fields, as unworthy to be interr'd among them.

Natu-

Naturalists tell us, the fiercest Lions covet Honour more than Revenge ; they are appeas'd when they see their Enemy on the Ground, and give Life to that which yields the Victory : but that could not satisfy these Men. To see the Brittish poor and miserable, was not enough ; 'twas their Blood alone could quench the thirst of such Canibals. I might give you numerous Examples of their Rage and Fury , but I shall end, the whole Day being little enough to give you a full account of their Villanies, which were so great and savage, so barbarous and inhumane, that no Epithet can reach them, no History can parallel them. For proof of which, you have the undeniable Testimony of the whole Parliament of *Ireland*, who, with one Voice, tell you in their *Act* for the keeping this Anniversary, That it was a Conspiracy so generally inhumane, barbarous, and cruel, as the like before was never heard off in any Age or Kingdom.

Which *Act*, we need not wonder they would *Repeal*, it being the united Evidence of those, who were met in Parliament, from all parts of the Nation, and had fully enquired into their Actions, and had also many among them who had been Eye-witnesses of their Cruelties ; to smother which, the Irish had used all the Art and Industry imaginable : and to terrifie all from any farther search into them, did most barbarously murder Arch-deacon *Byssé*, who was appointed by Authority to take Examinations of their Rapines and Murders ; which, in a word, were so many, and so spitefully acted, that the most compendious Writer could scarce comprize them in a Volume, and the sharpest Satyrist represent them in their just Characters.

Such was their Rage ; thus excessive and immoderate was their Fury, that we may say of it, as *Jacob* did of the Rage of his Sons, *O my Soul, come not thou into their secret, unto their assembly, mine Honour, be not thou united ; for in*

*their Anger they slew a man. Cursed be their Anger, for it was fierce, and their Wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.* By which pathetic Apostrophe, he shews his great and zealous detestation of their Outrage, curses their sin, and foretells their punishment: which was accordingly fulfilled, when their Union in Evil was punish'd with a Division and Scattering among the Ten Tribes.

Neither did these bloody men long escape, Vengeance did pursue them close at the Heels. None values the Executioner when the work is done. *Alexander* was rais'd to punish the Pride of the *Persians*; and *Cæsar* and *Pompey* the Lust and Luxury of the *Romans*; But when God had done his work with them, they came to sudden and untimely ends. And so did our just God deal with the merciless *Irish*; for beside vast numbers which were slain in the War, great Plagues and sharp Famines came among them, so very great, that they did eat one another in some places. The Wrath of God fell heavy upon them, as it did on the *Israelites*, and they were most grievously punish'd for the Blood which they had spilt.

Which might well have terrified them from committing the like wickedness any more: but alas! so inveterate were they against us, that there is no expectation of Peace among them longer than they are kept under. Their Religion alters their very Morals, fours their Nature, and imbitters their Spirits: And all the Favours and kindness we can shew them, prove ineffectual. For was not the last Rebellion begun when they enjoy'd their Estates, and had the free Exercise of their Religion? When they were Members of Parliament, and Magistrates of Corporations? When their Lawyers (who were then, and are now the contrivers of our Ruin) did Practice in our Courts? And when they had all the other Priviledges they



they could reasonably desire? And now the whole Government of the Nation; and both Civil and Military Employments could not satisfy them. They have a Natural Aversion and Antipathy to us: And have resolv'd (as the Jesuit *Campion* declar'd here) to be our Enemies for ever. And I fear they think themselves oblig'd (as *O Mahon*, *Disput. Apolog.* another of that Order, says they are) to joyn unanimously in the extirpation of Hereticks: and then undoubtedly, when they have the Power in their hands, we must expect all the Mischief they can do us.

Of which we have lately had another fatal Instance; the whole Nation rising again in Arms, seizing our Houses, plundering us of our Goods, and driving us into Exile and Banishment, when we had liv'd Peaceably, Hospitably, and most Obligingly among them. But God in Judgment remembred Mercy; he deliver'd us from their Rage, he preserved us in our sudden Flight, and when no Ships could be had, he brought some of us in *Open Boats* to this Charitable and Compassionate Nation; where we have been kindly receiv'd, and many thousands have been Charitably relieved; which with all gratitude and thankfulness must be for ever remembred.

And God has rais'd us up a *Glorious Deliverer*, who has expos'd himself to as great dangers as ever any Prince did, to restore us to our Country again. He succeeds his Illustrious Ancestors in their Hereditary Zeal for the *Reformed Religion*, as he does in their Valour; and rescues us from Popish Tyranny and Slavery, as they did the *Netherlands* in the last Century. And by his Wisdom, Conduct, and Courage, he has obtain'd a Victory which is the Admiration of this, and will be the Wonder of future Ages: By which, the *Metropolis* of our Nation, and many other great Towns are preserv'd from Flames; and the Lives of many Thousands of Protestants are saved, and the whole  
King-

Kingdom in a happy way of being reduc'd; and we, who were forc'd to fly, have now a joyful Prospect of returning home.

For which, let us pay him all Duty and Honour, all Fidelity and Allegiance. Let him be as dear to us, as *David* was to the *Israelites*; and as *Titus* and *Constantine* were to the *Romans*. Let us love him as the Father of our Country, and the Defender of our Faith. Let us pray that his Arm may be strong, and his Sword Victorious: And may the God of Battels Crown him with Success in all his Engagements for the Protestant Religion.

And let us this day praise and adore our God for that, and all other Blessings and Deliverances. *O magnifie the Lord with me, and let us exalt his Name together; for his anger endureth but a moment. He hath turned our mourning into dancing, and girded us with gladness. They are brought down, and fallen; but we are risen, and stand upright. Let our mouth speak the praises of the Lord, and let all flesh bless his Holy Name for ever and ever.*

And now let his Mercies, and his Judgments have their due Influence upon us. Let us not defeat their gracious Design and Intention; but let us grow better under our Sufferings, and return with Resolutions of entire Obedience, and universal Amendment. Let us humble our selves, and bewail those sins which brought these Punishments upon us; and *sin no more, lest a worse thing come unto us.* And while we live, let us bless the Lord, who has delivered us from our merciless Enemies. Let us live up to the Mercies we have received, and walk answerable to the Favours he hath bestowed upon us and our Fore-fathers, in discovering the Plots and Contrivances of our Adversaries; and preserving us on this day from their intended Cruelties.

We

We may well conclude by their murdering so many, they would have done the like to all, had not God detected their Designs, restrained their Malice, and made a way for us to escape. He did not quite cast off his People, nor forsake his Inheritance: But was, as *David* calls him, a *present help in the time of trouble*. For when we were surrounded with bloody Men, when the Snare was laid, and the Pit was dug, and we were just falling into them, he pull'd us back, and rescu'd us from them, as he did the Jews from *Haman's Conspiracy*. For which, this our Feast of *Purim* is to be kept with all Thankfulness and Devotion. *For now may our Israel say, If the Lord had not been on our side when men rose up against us, they had swallowed us up quick, when their wrath was kindled against us: Or, in the words of my Text, They had slain us with a rage that would have reached up to Heaven.*

Blessed be the Lord, who hath not given us as a Prey unto their Teeth. *Our Soul is escaped, as a Bird out of the Snare of the Fowler*; and we are yet living Monuments of his Mercy. And let us conclude, in the words of the Collect: *It was his Goodness, not our Merit; it was his Mercy, not our Foresight, that any were left alive when they rose up against us.* To him therefore, on this day of Mercy, and all the days of our Life, and in all Generations to come, be ascribed, as is most due, all Honour and Glory, for ever and ever. *Amen.*

F I N I S.

A 25

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